

in pairs

Volume 3 number 4

July 1970

mobilization FOR SURVIVAL

The local affinity group of the Iowa Mobilization for Survival is planning a number of activities to commemorate the 34th anniversaries of the only two uses of nuclear weapons thus far, the bombings of the Japanese cities of Hiroshima (August 6, 1945) and Nagasaki (August 9, 1945) by the United States. It is the intention of the Mobe not only to remember past events but to arouse people to action in the hope that such crimes will never again be repeated by any nation. In addition, there will be activities sponsored by other groups in the Des Moines area, as noted below. The schedule for the week as it now stands is as follows:

Sunday, Aug. 5: At 2:30pm, the Women's International League for Peace and Freedom will sponsor a commemoration at the Japanese temple bell on the Capitol grounds.

Monday, Aug. 6: Starting at 8:15am, "Run for your Life"--runners will go from downtown to the far side of West Des Moines, the distance necessary to avoid being killed instantly should an average nuclear bomb strike Des Moines. At noon, a "die-in" in front of the Federal Building; gather at Nollen Plaza. No arrests.

Tuesday, Aug. 7: At noon, at Nollen Plaza, a "Children for Peace" celebration with music, clowns, magicians, food, and the like.

Thursday, Aug. 9: At noon, leaf-letting and vigil at Nollen Plaza. At 8:00pm, a group of religious folks from the Des Moines area will conduct an ecumenical memorial service at Nollen Plaza.

2 Contact the Worker for further details.

Discussions

Cult and culture are the first two points in Peter Maurin's program for the Catholic Worker movement. Therefore, Mass is celebrated every Friday night (unless otherwise noted) at the Worker house, 713 Indiana (one block north of University), at 8:00 pm. Following the liturgy, discussions take place (in Peter's phrase, "clarification of thought"). All are welcome.

Upcoming discussions are as follows:

August 3: To be announced.

August 10: Members of the Iowa Mobilization for Survival will give a wrap-up of the week's activities.

August 17: Jim Dubert will speak to us about Christian socialism.

August 24: Third anniversary Mass for the Des Moines Catholic Worker.

August 31: There will be a discussion of the draft of the bishops' land use pastoral.

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Community: Richard Cleaver, Frank Cordaro, Peter De Mott, Betty Goodnough, Leeann Irwin.

ON HOSPITALITY

by Betty Goodnough

It was 10:45 p.m. Several of our guests were seated in the living room of the Worker House: Bonnie and Linda on one couch, Paul and Dorothy on another, with Darlene in a corner chair, while Jenny and I sat in adjoining chairs.

The night air was alive with conversation, largely illogical and without depth. My own mind had drifted down into its own thoughts, though now and then I was startled from my reverie by an occasional statement such as an unabashed revelation from Bonnie that she had lost her dentures while on a drunk. Now, I'd need to introduce you to Bonnie: she is a woman 39 years of age who appeared to be closer to 55 at least. Etched into her face and eyes, and within the emaciated and unhealthy frame of her body, were thirty-some years of ignorant neglect, poor nutrition and hard living, the details of which, I'm sure, would really be beyond our comprehension; one couldn't even begin to imagine. However, an item for speculation: Bonnie and her husband had been married for 21 years.

Seated beside Bonnie on the couch was twenty-year-old Linda, her sister-in-law. Linda had told us that she had embarked on her second marriage and had taken us back far enough into her history to reveal that she had attended a special education school. "Well," I thought with pity, "that accounts for the all-too-apparent dullness of her mind, her inability to express herself except in a rather disjointed way and the slight though unmistakable slurring of words." Now and then Linda would rise from the couch, and dash out the front door to keep a brief

tryst with her husband, who was to share the sleeping discomforts of their car with Bonnie's husband. By doubling up we had agreed that we could make room for the ladies, but had told the husbands they would have to rest at one of the missions. They had made their decision in favor of the car. I was informed by Bonnie that Linda was disconsolate at being separated from her husband; they had been married but two or three months and had not before been apart overnight! I mustered understanding and bore with Linda's somewhat erratic behavior, though final events of the evening bore out the fact that Linda's flying trips to the car were not so much to see a beloved spouse as to connect with a bottle of booze!

During this time Paul sat slumped on our other living-room couch, his total posture reflecting the fatigue of a day's work at St. Vincent de Paul's and the dejection of his spirits. Dorothy, his wife, sat beside him, a large lump of shapeless fat and poor teeth; a shrewish woman, sullen and angry with a hapless husband and

Continued on page 4



with circumstances that had conspired to place her in a situation far from her liking. Seething at her plight, she fingered a wrist-watch, thoughtlessly left in a dress pocket to endure the tortures of the neighborhood laundromat. This family of mother and father and four children had found their way to the house for shelter and help when, en route from Illinois to Utah, Paul had lost his wallet containing the \$650 in cash that was to see them to their original destination and provide for resettlement.

My eyes and thoughts came to rest on teenage Jenny who, at that moment, had arrested my attention as I heard her recounting an incident in which she had "kicked" her boyfriend out of bed because "he was taking up too much room." My private observation was that unfortunately this had not occurred soon enough, for Jenny's hands were crossed and resting on the mound of an eight-months' pregnancy.

My gaze swept the room from one occupant to the other. Not the least breath of beauty could I find anywhere. "Incredible," I thought. "The unloveliness is stark, without relief. There's only the unborn child, unsullied and beautiful. Wherever in this room can I find God?" And so, down within each one I went (I had to) and there He was (Praises be!). For if not there, then my faith had been in vain, and I knew that this was not so. "What is it like," I wondered, "down in there so very deep?" Does His Spirit lie passive, quietly and patiently waiting? Or, is it like a dove trapped in a cage, longing for flight, for fulfillment, for companionship, beating its wings against the bars of its confinement in alternate hope and frustration? Poor, dear Spirit. Your willingness to endure such deprivation, the immensity of Your love overwhelms us. Forgive us. Forgive us all our ignorance, our neglect. If only we might free You!



Fritz Elchenberg

"The escape from industrialism is not in Socialism or Sovietism. The answer lies in a return to society where agriculture is practiced by most of the people. It is in fact impossible for any culture to be sound and healthy without a proper respect and proper regard for the soil, no matter how many urban dwellers think that their food comes from groceries and delicatessens or their milk from tin cans. This ignorance does not release them from a final dependence upon the farm."

Peter Maurin quoted these words of Andrew Nelson Lytle in one of his Easy Essays. It exemplifies some of the sentiments Peter had towards agriculture and the urban dweller.

This concern is shown in Peter's threefold program of action towards the total revolution. Cult refers to the whole person and that wholeness used in the worship and adoration of our Lord. Culture is the study of literature and the clarification of thought. The final aspect of Peter's vision was Cultivation, a return to the soil. This Green Revolution would establish farming communities. Through coming in contact with farm life, the unemployed would be nurtured into producing a great harvest. The fruit from those three seeds would begin to fulfil both physical and emotional needs and would also make many more people aware of their vital relationship to agriculture.

Although Monsignor Ligutti Community Garden is not quite a farming commune, I think Peter would enjoy walking between the stalks of corn and the tomato plants.

There are twenty garden plots in the once vacant lot across from the Ligutti House. Besides the plot I share with two American friends, the plots are being worked by Indochinese refugee families.

Ligutti Garden

by Leeann Irwin

Some have been in the States for a year, others just arrived four months ago. The gardeners are from Viet Nam and Laos. Within the garden community four languages are spoken. Since the overall garden aide hasn't taken any recent brush-up courses in these languages, communication is usually by means of hand gestures, nods, and lots of smiling.

The garden includes plants typical of any Des Moines garden plot. In addition, there are two plants not found in many local gardens, greens grown from seed brought from Viet Nam. Another point of interest is the varied ways different cultural groups plant. Some plots have vegetables on top of small banks for easy irrigation. Other gardens have several different plants in close proximity; for example, the zucchini growing under the corn with lettuce between the rows. This is a contrast to the long, uniform rows of our American gardens.

Children and adults of both sexes can be seen in the evening watering, weeding and harvesting the crops. What a proud and joyful moment it was when I saw the first vegetables being cut by a father while his child tagged along, holding open a brown paper bag! Self-satisfaction, fulfilling work, and the wonder of growth are the experiences of such a moment. With our hands in the soil we can all share in them.

A time of sharing we had recently was the Fourth of July. Some of the gardeners came together with the Worker community to share a meal and visit with one another. We had a variety of dishes with everyone open to tasting something new. What an appropriate way to celebrate Independence Day, with those who will be adding to the future generations of this land!

BAKER'S DOZEN ACQUITTED

by Frank Cordaro

On Monday, June 25, after a five-day trial, six jurors found twelve Mobilization for Survival members innocent of criminal trespass. We had been charged as the result of our crossing onto the property of the Duane Arnold Energy Center on March 24. Besides myself, the group included Jim Dubert and Rich Kramer of Ames; Lucia Dryanski of Davenport; Jim Runyon of Rock Island, Illinois; Steve Marsden of Eldora; and Joe Marron, Jeffrey Morgan, Jean Hagen, Maggie Gilfoyle, Scott Morgan, and Joe Ptak, all of Iowa City. Greg Green, also of Iowa City, was unable to stand trial because of illness.

Although there have been other cases in which anti-nuclear demonstrators have been acquitted by juries (the most recent being last fall as the result of a demonstration against the Zion nuke in Illinois) the verdict, especially considering the way the trial was conducted, is a clear sign of the general fear and mistrust that citizens have of nuclear technology.

Arrangements were made by Judge Thomas Koehler to let those of us whose consciences did not allow us to stand for the judge, to remain outside the courtroom until after the court was in session. Aside from this initial compromise, however, other crucial rulings by the court severely limited the defense.

We did not dispute the facts of the state's case, that we had crossed onto the property of the power plant on the afternoon of March 24. When the time came for us to make our defense, Judge Koehler refused to allow the jury to hear any testimony or see any evidence of the dangers of nuclear technology. The expert witnesses for the defense were not able to tell the jury much more than their names and occupations before the

state objected to having any information offered on the hazards of nuclear power. The objection was sustained, and the jury was escorted out of the courtroom. In the absence of the jury, the two witnesses, Skip Laitner, a nuclear-power consultant from Ames, and Dr. George Berdell, a University of Iowa professor specializing in internal medicine and pulmonary diseases, were allowed to give testimony on the dangers to the environment, to society and to the human body presented by nuclear power. Jack Kegel, our primary lawyer, said that the information was being offered even though the jury



couldn't hear it because "the defendants have a right to say what they feel. We are building a record of what we would present if we were allowed to." (This record could have been used in an appeal.)

The jury was allowed to hear testimony from each of us on our personal background, on what we had done in the past to show opposition to nuclear power, and on our deep belief that our lives and the lives of thousands of Iowans are in imminent danger as long as the Duane Arnold plant continues to operate. Various defendants

shared the many ways in which they tried to enter into the decision-making process: petitions, education, sponsoring speakers, leafletting, picketing, letter writing, town meetings, media, licensing hearings, environmental impact hearings, court actions, and legislative actions. We also testified to our sense of powerlessness in the face of a nuclear policy not of our making, although it is we and our descendants who must suffer the consequences of that policy. Finally, each of us told the jury that the reopening of the Duane Arnold Energy Center in early March left no other recourse but to put our own bodies between that dangerous plant and the people it threatens.

Many of the defendants referred to their personal faith commitments and belief in the sacredness of life as motivating forces that caused them to act. Five of the twelve made reference to the Catholic Worker movement. Jean Hagen spoke of her months at Tivoli, living, working, and sharing with Dorothy Day, as a crucial time for the development of her commitment to non-violence and social change.

Steve Marsden shared a sense of the importance of faith community in support of the non-violent struggle for social justice, saying that this sense was developed by his living at the Des Moines Worker. Lucia Dryanski of the Davenport Catholic Worker saw her action in much the same way as Ezekiel saw the prophet's role to be "a santry for the nation" [Ezek. 33: 1-9], responsible for warning the people of coming destruction. Jim Runyon of the Rock Island Worker, sensing the complete lack of power of people to control their lives, felt that the personalism of direct action might be one of the few effective ways left for changing people's hearts. I also spoke of the powerlessness of the poor who come to our door as being directly related to the powerlessness of us all in the face of nuclear madness. The poor lack the knowledge of how to care for themselves, as do all

Americans, and this institutionalization, this making people dependent on experts, technology, and hierarchical, elitist economic and political structures, is threatening the democratic process this country is built on.

The jury was also permitted to hear testimony by Sue Futrell of Iowa City, who trained the demonstrators, about the theory of non-violent direct action, about consensus process, and about the specific training undergone by the group.

In the four days of testimony by both sides, the jury was ushered in and out of the courtroom close to twenty times. The judge's instructions to the jury struck another blow to the defense by excluding the possibility of a "necessity" defense, confining the jury to straight consideration of the fact of criminal trespass. The necessity defense which we had raised is based on the idea that the continued operation of the plant produces more harm than that resulting from the protest. The jury was sent out Friday afternoon, sent home later that day for the weekend, and recovered Monday morning. Late that morning, without having heard any testimony or seen any evidence regarding the dangers of nuclear power, and without any instructions about the necessity defense, the jury returned its verdict of innocent.

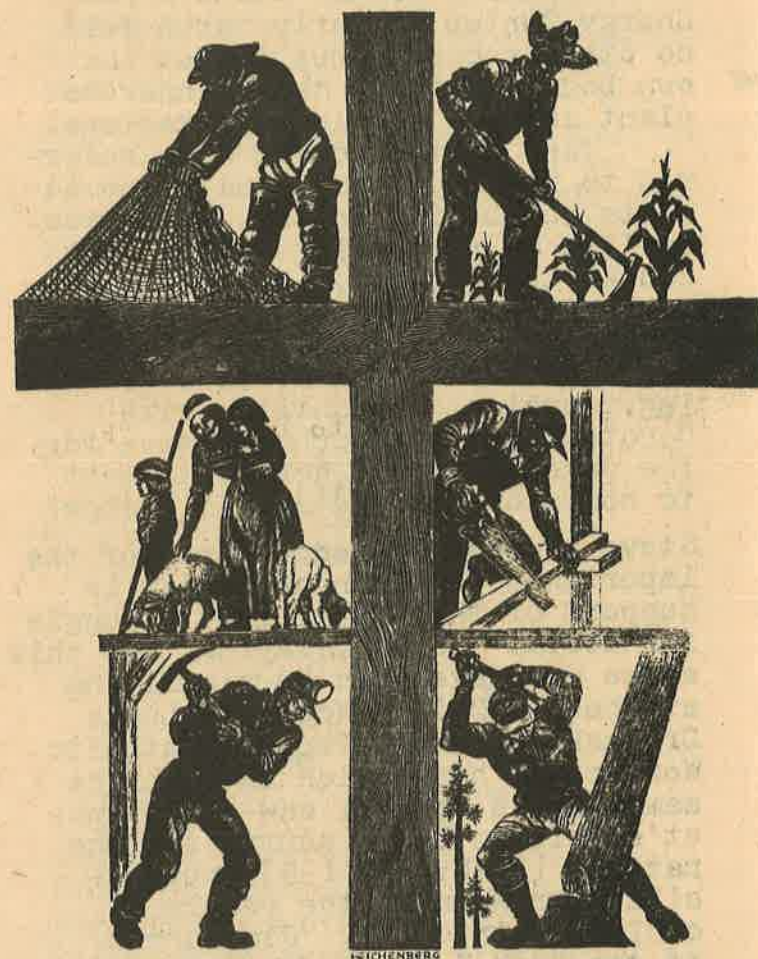
People are fearful of all nuclear technology, even though they don't always know why. Basic information is withheld from them as it was from the jury in Cedar Rapids. But the jury relied on their basic instincts which told them that nuclear technology is dangerous and wrong. The jurors' verdict did not close the plant, but the trial of twelve individuals for their personal actions did give six other individuals the opportunity to judge the rightness or wrongness of nuclear power. Direct non-violent action is most effective when it speaks from one person's heart to another's. The struggle goes on.

It is unfortunately a rare occasion to be able to concur wholeheartedly in an act of the American hierarchy. The proposed pastoral letter of the Midwestern bishops on land use is such an occasion, and the excitement is two-fold. On the one hand, the bishops' draft is a statement of ideas long held in the Catholic Worker movement; and on the other, the process of its writing is a sign of movement toward a truly collegial Church.

Even the title of the document, "Strangers and Guests: Toward Community in the Heartland", is one which is rich in meaning for Catholic Workers. The reference is to Leviticus 25:23-4, cited in paragraph 90 of the document: "Land must not be sold in perpetuity, for the land belongs to me, and to me you are only strangers and guests." That the bishops should cite a text which opposes so strongly the concept of private property as it is understood by most Americans (for whom the heresy of capitalism is a cherished error) shows that the Church is moving forward in extricating herself from complicity with wealth and power. The letter does not explicitly deny the right to possess private property (indeed, it cites *Rerum Novarum* in reaffirming such a right is "from nature") but in calling that right limited in time as well by others' needs, it almost ceases to be a right to ownership of the means of production as we know ownership today, and begins to resemble a lease or loan. The bishops imply as much in par. 53: "The land may be divided and individuals may hold portions of it in trust, but the land was given to all humankind." This position is indistinguishable from the Distributist one Peter Maurin preached, or from the anarchist communist one championed by Peter Kropotkin, in which the land is "owned" by the commune but worked by those whose vocation is to do so.

If we are only strangers and guests on land which is God's, we are not free to use it for the wrong

"Strangers & Guests": a CW response



purpose or to mistreat it. These two problems are dealt with in the letter. Land is no longer seen as the source of life and nourishment, but as an investment. Speculators buy land, not to grow food for a world where people are starving, but to line their own pockets. The bishops admit that "even the Church finds herself contributing to this situation through gifts and inheritance. All too often the Church in turn sells gifts to the highest bidder who is frequently not a farmer, but a speculator or an absentee investor [par. 34]." This in turn inflates the price of land to a level which makes it impossible for those who do wish to farm it to be able to do so. "For decades people have been forced off the land into the cities in silence [par. 21]", which contributes to the inhuman conditions in our urban areas. Thus, large corporations become the "producers" of food, now a commodity for profit rather than God's gift of life for the human family. What becomes then of that way of life which, John XXIII teaches us in *Mater et Magistra*, "possesses a special nobility"?

Those who do work the land are urged to take seriously their responsibility as stewards to see that the land is not damaged by their farming practices, in particular by the use of chemicals and carelessness in preventing erosion. "Should we allow four billion tons of topsoil to flow into our streams and rivers each year? We should not! Should we farm wastefully, polluting the land with our excessive uses of petro-chemicals, failing to recognize that soil and water are

By Richard Cleaver

the essential elements of life itself, not merely mediums[sic] for the sustenance of economic ventures? We should not! [pars. 96, 99]"

But it is not merely the contents, of which the items cited are the merest taste, which make this document so important. Rather than issuing a letter based on their own perceptions and those of a few consultants, the bishops have opened the process to all the people of God. For the next couple of months there will be hearings on the parochial, regional, and diocesan levels to gather the reactions of the faithful to the draft which has been published. The results of the hearings will be used to produce the final document.

This procedure is a dramatic sign of the willingness of the hierarchy of the 44 Midwestern dioceses to abandon the old authoritarian model of the Magisterium and embrace one which conforms more closely to a doctrine of the Mystical Body which recognizes the diversity of gifts and offices given by God to all the members of the Church, not just those who have been marked out by their ordination. Such a step on the

bishops' part, however, demands of the rest of us a willingness to assume the responsibilities of our several gifts. It is imperative that we respond wholeheartedly to the challenge offered by the hearing process; that we labor to inform ourselves; that we form opinions; and that we offer the fruits of our prayer and reflection in the course of the hearings. Only then can we hope to move in the direction of a reborn Church in which we are indeed members of one Body, with our own separate functions, an integrated whole under the leadership of Our Lord and Savior Jesus Christ.

reflections on a trip to the black hills

by Richard Cleaver

There were three of us from the Worker: myself, Leeann, and Peter; and many of our friends and relations: Jacquee, Jim Dubert, Sue Baumgarth, Steve Marsden, Tom Cordaro, and close to forty other Iowans, all at the National Gathering of the People in the Black Hills July 6 - 8. We were there for several reasons: because uranium mining is the first link in the nuclear chain which leads to bombs and meltdowns, because strip-mining and robbing the land of its water are crimes against the earth of which we are called to be stewards, and because the lands where this is to take place, the Black Hills (Paha Sapa in Lakota), are guaranteed under the Treaty of Fort Laramie to the Lakota people, and their subsequent seizure by the United States is thus illegal under international law.

The events of the weekend commenced on Friday night about seven. (Jacquee, Jim, Leeann, and I had started out driving Thursday afternoon, camping out by the Missouri River just above Yankton Thursday night and making several scenic detours along our leisurely journey.) From then until nearly one in the morning at the Civic Center in Rapid City, we were treated to a succession of speakers and musicians. Since the rally-cum-concert was free, there were no doubt many curiosity-seekers in the crowd; but who is to say what seeds were sown that night in the minds of the most unconcerned of them? Much as I enjoyed the music, provided by such national names as Bonnie Raitt, Jesse Colin Young, Danny O'Keefe, Floyd Westerman, and Jackson Browne, I think I was most moved by the speeches which were interspersed among the musical portions. Both Native Americans and

whites spoke. Sr. Rosalie Bertell told us about the health hazards of radiation. Madonna Thunder Hawk spoke simply but eloquently about the need for cooperation between races in order to achieve our goals. Marvin Kammerer, a local rancher, echoed her sentiments and conveyed his sense of deep respect for the land as the supporter of life. There were many others, but the most stirring was a fiery speech by John



Rita Carlin

Trudell, a Sioux from Nebraska, who made the connections between the rape of the land, the oppression of the Native Americans, the exploitation of the poor of all races, and the subjugation of all of us to the profits of the capitalists. His oratorical skill and eloquence is all too rare these days.

After our journey and the long rally in Rapid City we went out to the campground, near Piedmont, and slept the sleep of the dead. I awoke shortly after daybreak to the sound of Buddhist monks chanting and drumming, and found myself on top of a wooded ridge overlooking a quiet valley, both dotted with many tents of

many colors which only accented the green serenity of the hills. After some breakfast, we headed back into Rapid City to muster for the main event of the weekend, a 12.5 mile march from the city to the campsite.

The march finally got underway about ten o'clock. As we made our way through the business district, the mood was one of high spirits. As we marched through the outskirts and into the country, we settled down to making the acquaintance of our fellows. I met a young immigrant from Ohio to northwest Iowa, Ron Nelson, a Calvinist, he said (as I once was), much influenced by the Sojourners community. And I was approached by another man who was trying to figure out where he knew me from, only to discover that we had gone to the same New England prep school ten years ago. He is now living in Ames and is a friend of Steve Marsden's.

As the miles went by, however, and the hot sun began to take its toll, all non-essential effort was abandoned. As is too often the case, fatigue, not devotion, leads us to prayer. For a long time I walked near the head of the column (which was five and six abreast and compact, and still stretched a good quarter of a mile long) near the Indians who proudly carried aloft the sacred pipe which led the procession. From time to time they would break into song, in the inexpressibly beautiful, high-pitched Plains Indian style; the rest of the time a profound silence prevailed. It was then that I began to sense the spiritual dimension to this walk, that which transformed it from a political march into a pilgrimage.

This feeling of pilgrimage was brought to fruition when about six o'clock we reached the campground and gathered on a hill for a Native American ceremony. The details of

the ritual escaped me, but once again the profound reverence for the earth which they call Mother moved me deeply.

We were not able to stay for the next day's workshops nor for the planning session for next year's Gathering, but nevertheless I came away with many things to ponder, both of a political and a spiritual nature.

Politically, I was impressed by the energy and organization of the Black Hills Alliance, and especially by the broadly-based nature of the opposition to the destruction of the Paha Sapa. Bill Means put it well when he remarked Friday night that there were those sitting in the audience as supporters who had been vigilantes surrounding him and his comrades at Wounded Knee. The marchers were young and old, left and right, gay and straight, white and red, rich and poor, secular and sacred.

And it was the sacred character, the sense of pilgrimage, that is deepest in my recollection. I felt awed by the power of the Native American religious feeling, and newly respectful of its greatness. And I cannot but recall what John Woolmar, the public Friend and abolitionist, wrote 200 years ago and more:

"Love was the first motion, and thence arose a concern to spend some time with the Indians, that I might feel and understand their life and the spirit they live in, if haply I might receive some instruction from them..."

If only more of us had heeded those words, or for that matter, heeded them today. Paha Sapa Wakan--Save the Black Hills!

what's happening

by Frank Cordaro

The Marion Brothers committee has set another date for the religious delegation's visit to the Control Unit at the Federal Prison in Marion, Illinois. On Sunday, July 15, Audrey Myers was in Des Moines to give a workshop for the Iowans who support the committee. The workshop, which was held at the Justice and Peace Center in Ligutti House, brought people up to date on the committee's activities and future plans. Bishop Dingman came to supper after the workshop, and it was decided that the religious delegation would try again to visit the Control Unit on Tuesday, November 20. The Bishop will convene a number of other nationally-known religious leaders for an inspection tour of the Control Unit. The group was turned down the last time they attempted to visit. We hope the delegation will get access to the prison in this next attempt. Please feel free to drop Bishop Dingman a letter of encouragement for his efforts to visit the Unit.

The committee is also planning a large demonstration outside the federal Bureau of Prisons office in Chicago on November 3. Also, Scott Myers will be making a speaking tour in Iowa this fall. Anyone interested in getting involved in this worthy effort can do so by calling us at the Worker.

The Disarmament Education Task Force has met a couple of times this summer. With Bishop Dingman, they have initiated an ecumenical memorial service on August 9 at Nollen Plaza in downtown Des Moines. The Task Force hopes that this event (along with

the other activities planned for the days between August 5 and 9) will raise the consciousness of the community of Des Moines about the madness of nuclear weapons and about our urgent need to disarm. The Task Force is also planning about our urgent need to disarm. The Task Force is also planning a mailing to all the priests of the diocese to coincide with a second pastoral letter from Bishop Dingman about disarmament.

The Iowa Mobilization for Survival is once again planning a series of events to mark the anniversaries of the bombings of Hiroshima and Nagasaki. The Moke column on page 2 will fill in more details.

The Task Force Against Con-
scription has had some good publicity lately. Dan Clark's open letter to Iowa's sixteen-year olds was the guest editorial in the Des Moines Register on Monday, June 4. A silent vigil outside the Federal Building here on Thursday, June 21, with about forty folks on hand, got a third-page picture in the Register. Mary Berg was in the photograph and Leeann Irwin was quoted in the caption.

We are starting to gather different religious statements about the draft and conscientious objection to start appealing to the religious community about this dangerous step towards war. Anyone wanting copies of Dan's letter or other information can call or write to Dan Clark, Iowa Peace Network, 4211 Grand Avenue, Des Moines, 50312 (tel. 274-4851).

The Nestlé boycotters had an excellent action at the Rusty Scupper (a restaurant owned by Nestlé's) last month. About fifty people showed up to leaflet and hold banners asking folks not to eat there until Nestlé's stops pushing its infant formula in third-world countries. People who are interested in working on this issue can contact Betty Goodnough

here at the house or Revs. Sandy and Bill Charles at 266-1066.

Speaking of Betty, she has just come back from her visit with her daughter in Texas and is refreshed and ready to go.

Peter has added another product to our cottage industries: a fly swatter. He is training in earnest for the August 6 "Run for Your Life", for which Frank volunteered him.

Meanwhile, Frank, as we go to press, is in New York City. A well-deserved vacation from the house and vice versa.

Leeann is busily working in the gardens as well as fixing many of the meals for us. She just broke into the rank and file of veteran Workers by recognizing her first "line".

Richard is struggling with the decision of whether to join his parents in Japan for a year or stay with us, where he belongs. Please write him some flattering letters to keep him here in Des Moines.

Donna Henderson has made her way back home and will be starting law school at St. Louis U. this fall. We miss her typing and her laugh. Thank you, Donna.

Benny Bliss and Jim Barrett have left. Benny is an instructor at a local business college and Jim left Des Moines with some guests on their way to Texas. We thank both of these men who, in the midst of their own hardships, were able to share and be hospitable to so many of our guests.

Leighton Berryhill has started her month's stay with us, but her rotation at Iowa Methodist Hospital keeps her so busy that we see her all too rarely.



Bob Pulley

We believe in a peaceful movement, never to be bold, God gave us this land. The government cannot take it away by pretending to help us. They do not fool us. They do not fool God. Land was never meant to get rich on. That is not God's way. He will not allow the Indian to be without a home. It is time for the white man to recognize the way of God again. It is time for the white man to recognize the way of the Indian again.

marjorie Wilson
(Tuscarora)



Chairperson Lamb presiding, meek as ever, at the last session of the epoch making conference of the United Beastly Nations discussing Peace on Earth, Total Disarmament.

"This is a great, historic moment," says the Lamb, "these talks began five hundred years ago, when our ancestors decided, wisely so, to do away with all aggressive weapons! The time has come to put the final seal and signature on our solemn pact never again to use fangs, teeth, or claws on our brethren, be they weak or strong!"

How many of these weapons we may need for sustenance of life and its defense has been discussed at length for many years. The killing has to stop, the weapons have to go, and Peace will reign supreme in our World. I'll put it to the vote—all those in favor?"

All hell broke loose—no one to count the votes. But the surviving council members all agreed: they never feasted on a more delicious lunch of leg of lamb and tender mutton chops than at that last and definitely final session!

FRITZ EICHENBERG

Taken from THE WOOD and THE GRAVER: The Work of Fritz Eichenberg, Clarkson N. Potter, Inc. Pub.

A coalition of peace and anti-nuclear groups from eastern Iowa and western Illinois, including the Davenport, Dubuque, and Rock Island Catholic Worker houses, have announced plans for an anti-nuclear rally, Saturday, August 4, at LeClaire Park, on the levee, in Davenport, IA.

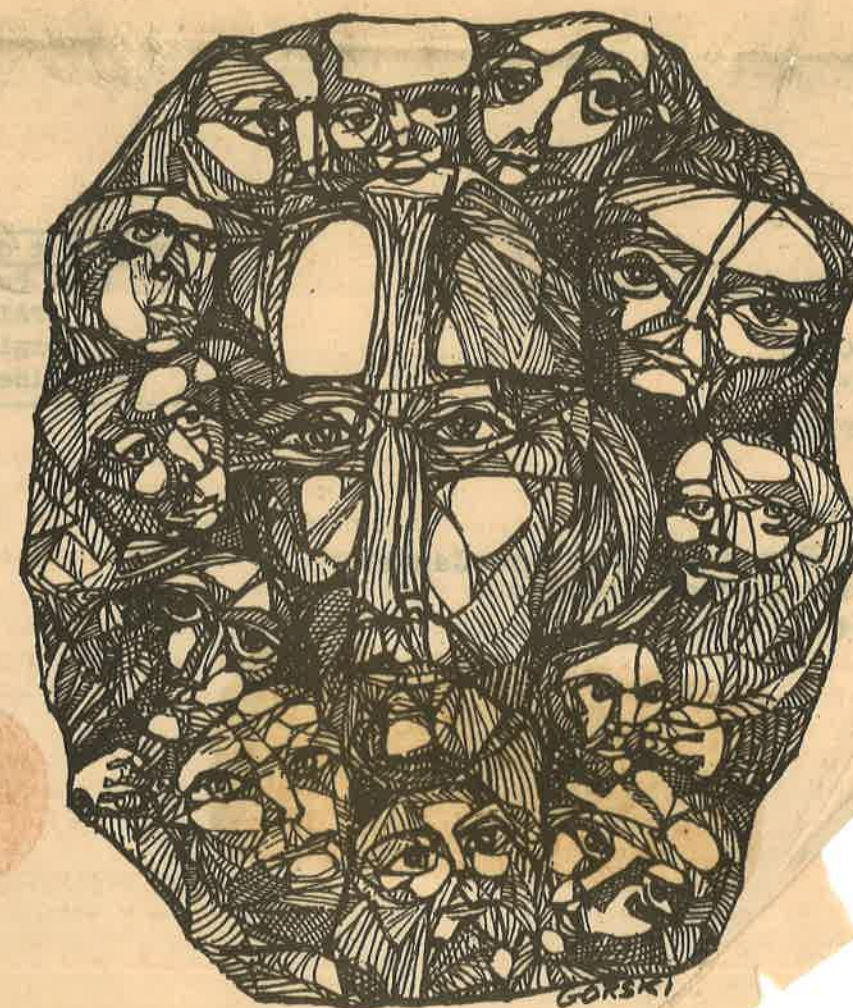
Timed to coincide with nationwide observances of Hiroshima Day, August 6, and Nagasaki Day, August 9, the thirty-fourth anniversary of the dropping of the first atomic bombs on Japan, by the United States, the rally will bring together anti-nuclear power advocates and disarmament/anti-war organizations to protest the present direction of American nuclear policy, public and private.

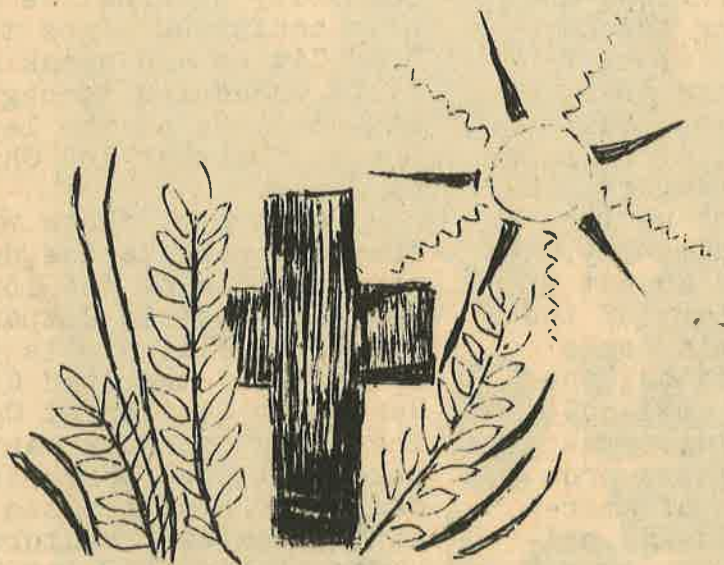
Skip Laitner, veteran Iowa energy researcher and advocate of solar and non-nuclear power, and John

Shiel of the Washington, D.C.-based Community of Creative Nonviolence, have confirmed plans to be in the Quad Cities and speak at the rally. It is scheduled to begin at 1 p.m. and continue at the levee park until 3 p.m. Laitner and Shiel will speak at 2 p.m.

At 3 p.m. there will be a "walk" from the park to the downtown Davenport offices of the Iowa-Illinois Gas and Electric Company.

Iowa-Illinois is the owner and operator of the Quad City Nuclear Generator Station at Cordova, IL. The rally sponsors want the Cordova nuke shut down permanently. The coalition also opposes the building of two nuclear reactors presently under construction at Savanna, IL, and two additional nukes planned for Erie, IL, projects of Commonwealth-Edison.





via pacis

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